OUR SUNDAY VISITOR

THE HARMONIZER

A NATIONAL WEEKLY

PRICE ONE CENT (50 CENTS THE YEAR)

Volume VII. HUNTINGTON, INDIANA, SEPTEMBER 15, 1918. Number 21

A Short Chat With Many Americans---by the Editor

Since the end of man is the glorification of God, we would naturally expect that a large percentage of people should make the direct service of the Heavenly Father a life's profession.

Religion is the tie which binds the creature to the Creator, the divinely appointed medium by which man is to learn what his foremost duties are on this earth. It is evident, therefore, that the Almighty is more concerned about the status of religion in this world than of anything else whatsoever. Religious work, as other works, cannot be conducted efficiently unless its messengers give all their time to it. The billion and a half people living on earth at one time, busied with a thousand concerns, cannot be reached simultaneously if "the laborers are few."

To lead all our people to feel as they should towards their country in this war, our Government found it necessary to establish county organizations in every state; these, in turn, have acted zealously to make people loyal; they have commanded the service of the daily press, of the clergy, of forcible speakers from outside, and yet there are "slackers."

Now, in order to unite the people of the world in loyal service to their God, against Whom "the world, the flesh and the devil" wage incessant war, we cannot enlist too many recruits in what is known as the religious life. The Church needs more priests to preach the true Gospel and to administer the Sacraments; more Brothers and Sisters to lay the foundation of the moral virtues in the little ones. The Church needs thousands of missionaries to leave home and sever all human ties, in order to bring the light of Faith to those who "walk in darkness and sit in the shadow of death," in pagan lands.

Think of the thousands of priests who have lost their lives on the battle-fields of Europe in this war; think of the loss of aspirants to the Priesthood by the practical closing of many seminaries, and it must be clear to you that, in the reconstruction work after the war, the Church will sorely need many new workers. May she not depend on many of you?

"Pray you the Lord of the Harvest, that he send laborers into His vineyard," and while you pray, ask the Lord to tell you what you should do. Yes, look upon this matter seriously, and let no selfish motive, no worldly consideration, deter you from hearkening to the voice of God if He call *you*.

A moment's reflection will convince you that God, Who placed you here on earth to serve Him, has some special design with reference to you. If it be His will that you engage yourself irrevocably to the work He has most at heart, could you refuse?



The Gospel of Humanity as Taught in State Universities

By Rev. H. C. Hengell, Madison, Wis.

Hearing society blamed for everything that is wrong, hearing everything excused in the individual, the callous youths who sit at the feet of radical professors end by excusing themselves. Henceforth their new watchword becomes respectability rather than morality, prophylaxis rather than purity, good manners rather than good morals. Henceforth black is no longer black and a piece of spaghetti will take the place of moral backbone.

How unavailing, however, is the gospel of humanity in time of strong temptation. All its hollow phrases about self-respect, the future good of humanity and so forth are miserable failures then in comparison with God's grace procured by prayer and the Sacraments. Big men who know what is in the human heart, who know what is in their own hearts, never hesitate to confess that they sorely need Jesus in order to live a truly Christian life.

A man visiting a dry town was asked what he thought of the near-beer served there. "Well," he answered, "it looks like beer and smells like beer and tastes like beer, but when it gets to the stomach, it has no authority there."

The gospel of humanity may sound like the Gospel of Christ, it may employ its terms and language, but when it reaches the individual's conscience, it has no compelling authority there. It is only a near-gospel after all.

The earth is comparatively young and according to science conditions will arise, it matters not how long in the future, when human life will be impossible on it. What will become of the immortality of humanity then? Indeed, if there is any real immortality for humanity it is through the immortality of the individual. Stripped of its high sounding phrases, the immortality of humanity means only nothingness. These phrases are mere bunk deceiving the unthinking, novelty seeking students at state universities and elsewhere. What a tragedy it is to abandon the real Gospel of Jesus Christ for a mere code of empty words.

An old Irish priest, a character in one of Cannon Sheehan's books, well says, "The gospel of humanity makes gods out of a few wretched bipeds who eat carrion and drink Oriental drugs to keep the wretched life in them, and clothe themselves in unlovely garments by night and snore unto the stars."

Churchgoer and Dontbelieve Engage in Friendly Discussion

(By Rev. Henry Meyer, 337 Baum St., Cincinnati, O.)

"You will be pleased to learn, Mr. Churchgoer," said Mr. Dontbelieve, "that it is entirely unnecessary to favor these two gentlemen with any arguments on the important question we discussed last week, 'Which is the Church of the workingman'. They are, for once, in full accord with your views."

MR. C.: So another of your big offensives becomes, at its very opening, a retreat. It will nevertheless be interesting to learn how Mr. Materialist and Mr. Scoffer have been able to see the light without the customary aid of irrefutable proofs.

MR. S.: Well, for me facts are always the best answer, and here happens to be a question where facts are easily attainable. More, they are almost unavoidable. I urge any one who has the slightest doubt as to which is the Church of the workingman, to stand out in the street some Sunday morning and observe what church the laborer and his family enters.

MR. D.: True, such an observation would make further theorizing on the matter useless. To paraphrase an old saying: You might fool some of the workers all the time, and all of them some of the time, but you can't fool practically all of them all the time.

MR. M.: I reached my conclusion from a study of conditions in the Middle Ages. Before the birth of Protestantism the Church exercised a far more intimate influence over the lives and ways of the working man than it has ever been able to do since; and the most hardened sceptic must admit that that period was, in all history, the nearest approach to the ideal in this respect.

MR. C.: It is indeed a striking comment on the helpful association that can be brought about between religion and labor to learn that in the day when civil and ecclesiastical authority, Church and State, were so intimately united, conditions were so ideal, that for once and only once in the history of the world, there was no laboring class.

MR. D.: There could hardly be a more beautiful instance of effective social work—social betterment—than the accomplishments of those guilds fostered and developed by the ecclesiastical authority. Sick benefits, old age pensions, mutual aid and other features which we instinctively look upon as the attainments of our own advanced times flourished among them.

MR. S.: I confess that it is probable that if the world had not been torn

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To Foster Religious Vocations is An Important Duty of Parents

By Rev. Francis Cassilly, S.J.

"The home is the nursery of vocations. Most religious can trace the beginnings of their resolve to leave all to the influence of saintly parents and a Christian home. If the parents cultivate faith, charity and industry the fragrance of these virtues will cling round the walls of their dwelling, and perfume the lives of their children.

"Every Christian home should be a convent in miniature, filled with the same spirit, productive of the same virtues. It should be a cloister, forbidding entrance to the world and its vanities, and harboring within gentle peace and happiness. Poverty should dwell there, not in the narrower meaning of distress and want, but in the wider acceptation of simplicity, frugality and temperance as opposed to extravagance, display and ostentation. Purity, too, should reign as queen of the hearth, regulating the glance of the eye, the conversation, and even the thoughts of the occupants. And union and harmony of wills, without which the idea of home is inconceivable, can come only through obedience which binds the children to parents, wife to husband, and all to God.

"But, unfortunately, this is not always the case. From many domiciles peace and tranquility have fled, giving place to frivolity, vanity and worldliness and all their attendant train of vices. How many parents, deceived by the wisdom of the flesh, seek their own gratifications in all things, and denying their children nothing that luxury or extravagance craves, pamper and spoil them by indulging their every whim. To train up the young to the study and uncompromising fulfillment of duty is the only means to produce a hardy and sturdy generation of men and women, whose fidelity can be relied on in the trials and emergencies of after-life.

"But some fathers and mothers, when their children call for bread, reverse the parable by giving them a stone, and when they ask for an egg, give them a scorpion. We can imagine with what righteous indignation Our Lord would have denounced such a mode of action. Foolish parents even of limited means dress their girls in expensive and gaudy apparel, which not only offends against taste and economy, but sometimes transgresses the laws of modesty and decency. Familiarity between the sexes is permitted and encouraged by doting and foolish mothers, who introduce their sons and daughters to juvenile society functions, receptions, parties and unbecoming dances; so that children who should be at their lessons or playing healthful games with suitable companions, are taught to affect society manners after the most approved fashion of their silly elders. Persons of this stamp may prepare for a rude awakening, for the day of reckoning for themselves and their children will be sure and terrible.

"Many parents, while indeed quite solicitous according to their lights, for the temporal good of their offspring, training them to a trade or profession, or settling them in marriage, devote but little thought to their spiritual welfare. They dread a vocation in their family as a catastrophe. It would be well, indeed, for persons of this character to ponder the words of the Pastoral Letter of the Second Council of Baltimore: 'We fear that the fault lies in great part with many parents, who instead of fostering the desire so natural to the youthful heart, of dedicating itself to the service of God's sanctuary, but too often impart to their children their own worldly-mindedness, and seek to influence their choice of a state of life by unduly exaggerating the difficulties and dangers of the priestly calling, and painting in too glowing colors the advantages of a secular life.'

"How much better it were for parents to propose to the young the promise of Our Lord, 'And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or child, or lands for My name's sake, shall receive a hundredfold, and shall possess life everlasting' (Matt. xix. 28). Many a one, whose wayward child has brought dishonor and shame to the family, realizes when all too late the happiness that might have been his had such a child only elected the religious state.

"Instead of throwing obstacles in the way of a vocation, those who are appreciative of spiritual things feel honored that God has chosen one of their family circle for His special service. Persons whose sons obtain high positions in the army, court or government employ, take a just pride in the distinction thus attained, but such temporal honors cannot be compared with the singular privilege of serving in God's own courts, and dwelling within His sanctuary. Bishop Schrembs of Toledo, aptly advises pastors 'to teach young parents that the service of God is even more glorious than that of country, for as St. Jerome says, such a service establishes ties of relationship between the family and Jesus Christ Himself.'"

Catholics Should Pray That Many Young Men and Women Embrace Religious Life

The object of the Ember Days is: (1) To dedicate the four seasons of the year to God by prayer, fasting and good works. (2) To thank God for all the graces received during the past season, to do penance for our sins, to call down the dew of heaven upon the fruits of the earth, and to teach men to use them in the right manner. (3) To implore God to grant us worthy priests for His holy Church. According to ancient custom the clergy were ordained only on the Saturdays of the Ember weeks, and the Church has thought it suitable to beg, after the example of the apostles, by prayer and fasting, the light of the Holy Spirit in such an important action. Among those levites whom the hand of the bishop is to consecrate for eternity, there is one, who will one day have the guidance of our soul.

It is the duty of the faithful to pray God to send them good priests. Our Lord says: "Pray ye the Lord of the harvest that He send forth laborers into His harvest." Remember that a priest is the salvation or the perdition of his flock. Therefore we should make it our continual prayer that we may have good priests, and many good priests.

However, we should not only pray for the increase of vocations to the priesthood, but do all in our power to encourage, foster and assist vocations, as a real crying need has arisen in this respect. The situation created by the war, in so far as it concerns vocations to the priesthood, is one that gives us many reasons to fear. Many Catholic colleges have long lists of alumni whose names are recorded in Roll of Honor columns. It is a glorious thing to read of such sacrifices among the youth of our day in whom there was such promise for the Church, but it is sad with the poignancy of a great tragedy to reflect on the multitude of souls that needed these young men in the sacred ministry to break the Bread of Eternal Life for them. We also read of thousands of soldier priests in France who have lost their lives. One wonders what will be the outcome for the Church. Of one thing we can be certain, the need of priests will be extreme and the supply of subjects will scarcely meet the demand. And if, through the mercy of God, the priests of our country are not called to sacrifice their lives, may we not well believe that in the designs of Divine Providence, the Church in the United States will not

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Generous Co-operation With God's Grace is Required

By Rev. Francis Cassilly, S.J.

"Said a boy one day, 'How in the world does a person ever know he is to be a priest?' This little lad was a budding philosopher: he wanted to know the reason of things. But many an older person has been puzzled by the same question. Some boys and girls, having a distorted notion of the nature of a vocation, imagine that Almighty God picks out certain persons, without consulting them, and destines them for the priesthood or religious life, whereas all the other persons he excludes from this privilege. In other words, they think God does it all.

"Of course, we know there is an overruling Providence, who watches over all His creatures, and particularly over His elect, distributing His graces and favors as He wills, and bringing all things to their appointed ends. If, for instance, a boy is blind, and for this reason no Religious Congregation will accept him, it is apparent that God does not design him for the religious life, though even for him the private practice of the counsels might be open.

"But we must not imagine that God settles everything in this world independently of our free-will. He wishes us not to steal, but we may, if we choose, become thieves. Two boys of the same qualifications, let us say, have the general invitation of the Scripture to a life of perfection; they both have the same grace, which one accepts and the other rejects. What makes the vocation in the one case? The action of the boy himself in choosing to follow the invitation. And why has not the other boy a 'vocation'? Because he declines to correspond with the grace. God does His part; He issues the call to all who are free from impediment and hindrance. Any one who wishes can accept the call and thus, in a sense, make his own vocation, for God's necessary help is ever ready at hand for those who will use it.

"We may here remark that, while the practice of all virtue comes from man's free-will, it springs in a higher and greater degree from God, the author of grace. Without him we can do nothing. 'Who distinguisheth thee? Or what hast thou that thou hast not received?' asks St. Paul (I Cor. iv, 7). God's grace must necessarily precede and accompany every supernatural action. In a very true sense, while a religious may say: 'I am such voluntarily of my own free choice,' he must also admit, 'I am a religious by the grace of God, who prepared me, aided me by external and internal helps, enlightened my mind and strengthened my will to embrace the life He designs for me.'

"In much the same way, a daily communicant may say: 'It is of my own accord and wish that I receive daily, but it is God's predilection that has prompted me to this design, given me the opportunity and strength of purpose to carry it out, and keeps me faithful to it, so that it is by His grace and Providence that I am a daily communicant.' Countless others could adopt the same practice, were they not too sluggish or indifferent to ask or correspond with the grace of doing so.

"Suppose Christ were to walk into your class-room, how would He act? Would He pick out four or five pupils and say, 'I wish you to be religious, the others I do not want, and I forbid them such aspirations'? Do you think our loving, gentle Redeemer would speak in this harsh way? And yet some good, but ill-informed Christians think this a faithful representation of God's method of action in this important matter.

"Christ would rather speak in this strain: 'My dear children, I desire you to be perfect. And I cordially invite to the practice of the counsels all of you who are not prevented by some serious obstacle, such as ill-health, lack of talent, home difficulties, or extreme giddiness of character, and who at the same time feel confident, with My help, of living up to such obligations. I hope for a large number of volunteers.' How many children in that classroom, think you, would earnestly beg Him to take them?

"Now, this is truly the way God acts with the individual soul. He comes to it perhaps not once only but repeatedly, and makes the general offer, using for this purpose the living voice of His minister, or the written page, or a prompting impulse from within. And when God's desire is so manifested, all that the soul needs is to co-operate with grace, if it will."

Religious Life Has a Place For All in God's Service

Rev. Edw. F. Garesche, S.J.

THE VOCATION TO BE A BROTHER.

This present time is a very seasonable one to call the attention of our Catholic young men to the sublime opportunity held out to them in the vocation of brother in one of the religious orders. Among the fine young fellows who are going to the army and navy there must be a very great many who would be extremely happy as religious brothers and whom God would call to that vocation if they prayed earnestly for the grace to follow it.

As is well known, not all the members of religious orders are priests. There are also a body of brothers who are not ordained but who give their time to the service of the community in the manual labor of the house, providing for the material needs of the priests and the other brothers. These lay brothers are truly religious, truly members of the order which they have entered. They partake in the prayers, merits, and good works of the priests and share in the benefits of the religious society to which they belong. Out of this war will come a spirit of sacrifice among our young men and of high aspirations. They will see the nothingness of earthly things and will begin to long for something higher and nobler. On the other hand many of them will not be fitted by talents and education to become priests. Let these then consider the blessed vocation of a religious brother. Write to the provincial of one of the orders or societies, to which you feel drawn, and even while you are in the service begin to think and plan to enter God's house as a brother in a religious society and thus immensely increase the security of your own salvation, your personal perfection, and your efficiency, in the hands of God, to co-operate for the salvation of men.

TEACHING FOR GOD.

We called attention sometime ago in another place to the immense need of more Catholic girls who will devote themselves to teaching our Catholic children in the parish schools, as members of religious Sisterhoods. There must be a vast number of Catholic girls, who, if they realized the blessings of a religious vocation and knew on what easy conditions they would be received, would hasten to accept the call of God.

All that is necessary for a vocation as a sister is to have the physical health and mental talent necessary for the work, and then to have the grace of God to persevere. If one enters the novitiate with a good intention, that is to serve God and to help one's own soul, one may be sure of a religious vocation. And the immense happiness in this world and the merit for the world to come which one finds within the walls of the Sisterhood, should make our Catholic girls eager for the experiment.

There are many of them who have no thought of marrying and who are beginning to teach in the public schools merely as a means of livelihood. How much wiser, better, holier, it would be, though their present career is a creditable one, for them to enter the ranks of the Sisters and to spend their lives teaching for God!

An After-the-War Problem

After-the-war problems are coming to the fore. True to our bungling, shortsighted methods, we are giving the most important of them the least attention. One of the most crying needs after the war will be the need of priests. Many are disabled or killed in battle. Still more disastrous is the loss of vocations to the priesthood caused by the call to arms and the closing of hundreds of colleges and seminaries where young men should be making their long and laborious preparation for the ministry of the altar. The whole world will suffer from a dearth of priests for years to come. Perhaps no greater calamity could befall us than a dearth of priests to preach the word of God, to administer the sacraments whereby men are saved. Foster vocations to the priesthood: this is the only solution of the problem. Priests and teachers can help—that is all they can do—help. The ones who can really do effective work in fostering vocations are the fathers and mothers and the time for them to begin is while their child is an infant in the cradle.—The Lamplighter

Children's School and Playground

CALENDAR FOR THIS WEEK.

8 S. 16th after Pentecost.—Nativity of V. M.—St. Adrian
9 M. St. Peter Claver.—St. Gorgonius.
10 T. St. Nicholas of Tolentino.
11 W. SS. Protus and Hyacinth.
12 Th. The Holy Name of Mary.—St. Guy.
13 F. St. Maurilius.
14 S. Exaltation of the Holy Cross.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Explain the cartoon on page one.

What are the Knights of Columbus doing for the soldiers?

What feast is kept today?

What other "Birthdays" does the Church keep?

Why does the Church observe a saint's feast on the day of his death, instead of his birthday?

Catechetical Instructions

By Rev. B. E. K.

The Angels were placed in a state of happiness but were deprived of the Vision of God which was to be the reward of their faithfulness. God in His goodness created them. He wished them to prove their loyalty to Him and to prove their right to enjoy eternal happiness with Him in Heaven. That this trial was not unjust we can realize from a consideration that the Angels possessed great intelligence and were therefore able to understand right from wrong. They were the creatures of God and the very fact that God called them into existence was a blessing which would place them eternally under obligation to their Creator. The Vision of God with its attendant happiness is something that does not belong to men nor to the Angels, but has been promised to them out of the goodness of God's love for His creatures.

That many of the angels were faithless is indicated by the revealed truth of God. In the Book of Isaias we find these words: "How art thou fallen, O Lucifer . . . thou saidst in thy heart, I will be like the Most High." This passage indicates the cause of the angels' fall. It was pride which prompted them, the desire of being equal to God their Creator. What was their punishment? For one single act of disobedience they were punished by being at once cast into hell. Christ, speaking of a General Judgment, mentions the "fire which was prepared for the devil and his angels." How thankful we should be when we compare God's dealings with the angels and His dealings with men! Does it appear just that God should so severely punish the angels, while showing His mercy to men? Theologians tell us that God punished the angels more severely than men because of their having a clearer knowledge of right and wrong, because of their being pure spirits, whereas man, composed of body and soul must continually struggle against the evil inclination of the body and at the same time must struggle against the evil machinations of these fallen angels who hate God.

SERMONETTE.

(By Rev. Wm. Demouy, D. D.)

SIXTEENTH SUNDAY AFTER PENTECOST.

"Brethren: I desire that ye faint not in my tribulations for you, which is your glory."—Ephes. III, 13.

When man has a good and brave leader, he rejoices, places all his confidence in him, and counts him his glory. The greatest leader of mankind was our Lord and Savior Jesus Christ, our greatest glory has come from Him, since He has paved the way, offered the means, and paid the price of our redemption.

Our divine Savior left in the Church which He founded the power, the strength, and the courage for others to become leaders among men. Those first to have caught the spirit, to have had the magnanimity, and to have willingly offered the sacrifice, were His immediate Apostles. They were the spiritual leaders of the people who adopted the doctrine of Christ. To them they looked for guidance, direction, and example. Under their banner, no matter what suffering it entailed, what mortification it necessitated, what hardship it called for, they gallantly marched on to Victory.

The true leader of people is self-sacrificing: His wounds, his scars, and his labors are suffered and borne principally for those whom he is leading to the goal.

In the Catholic Church there ever have been these classes of leaders: Bravely and manfully they have met the persecutors; they have ploughed through the raging waves of difficulty with never-swerving confidence. They have faced plagues, wars, and disasters with magnanimous courage, beginning with the first martyrs, the Apostles themselves, down to the present day. In almost every page of history there is written the glory and the sacrifice of many a gallant, Catholic, religious leader.

They are not lacking today: when times and circumstances demand it, they are found. They will offer the blazon steel of Justice to the threatening power of tyrants. They will boldly proclaim the doctrine of Christ, before the fury of enraged mobs. They will shoulder the cross of difficulty and sacrifice to death, on the battlefield of the world. Above all things, they will lay down their lives for the sake of the people over whom they preside, and to whom they are commissioned to preach and to teach the doctrine of Christ.

As among all other classes of men, so in this class of Catholic leaders, human nature sometimes has asserted itself, but never to the extent of desertion and cowardice and treason on the part of the majority. Over the ruins of the weakling and corrupt leader, there springs the glorious spectacle of the self-sacrificing and courageous man of God. In a word, the people have never been left alone on the battlefield, but have ever had with them men imbued with the spirit of Christ, who—though they know that suffering and death were at the end of the journey—were, by the grace of God and their own generous, magnanimous hearts, willing to lead on, and to fight for real truth.

U. S. Government Wants Women.
Thousands of women clerks wanted at Washington. $90 to $150 month. Write IMMEDIATELY to Franklin Institute, Dept. V180, Rochester, N. Y., for free list of positions open.—Adv.

THE DAILY MASS.

From "The Sentinel of the Blessed Sacrament," July, 1918.

1. The Holy Mass is Calvary continued. Do we fully appreciate the gift of God?
2. Every Mass is worth as much as the sacrifice of our Lord's life and blood is worth.
3. Assisting devoutly at Mass you render to the sacred humanity of our Lord the greatest homage.
4. The Mass is the most powerful atonement for our sins.
5. One Mass heard during your life will be of more benefit to you than many heard for you after your death.
6. You are preserved from many dangers and misfortunes which would otherwise have befallen you. You shorten your Purgatory by every Mass.
7. You are blessed in your temporal goods and affairs.
8. Knowing this, how is it that we do not at the cost even of the greatest inconvenience, go to Mass as often as we can?
9. In eternity, in eternity, we shall fully realize that it was certainly worth while to attend Mass daily.

HYMN FOR THE SOLDIERS.

Mary help our valiant soldiers,
Guard them all on land and sea.
Keep them ever near to Jesus,
And sweet Mother close to thee.

Chorus.

Mary help them, help we pray,
Help our soldiers, night and day.
Bring us peace and dearest Mother
Bring our boys safe home, we pray.

Mother help our wounded soldiers,
Help those sailing o'er the main,
Pray that all be won for Jesus,
Born through grief to live again.

Mother help the absent loved ones,
Oh! we miss their presence here,
Help our fathers, friends, our brothers
Help them, guard them, far and near.

Mother help our noble chaplains,
Guard them, keep them close to thee.
Secure them light and strength supernal
To quench Christ's thirst on Calvary.

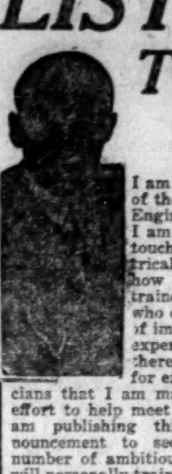
"Come and kiss me, Dolly," said a gentleman visitor. "You do it, mamma," replied Dolly bashfully.

Renew your subscription as soon as you receive notice of expiration. This notice is stamped on the wrapper of the next to last issue to which you are entitled. We cannot afford to advise you in any other way.

A deserving young man, without means, is in hopes of finding a Catholic person who will pay for the completion of his studies for the Holy Priesthood. Write F., Care of Our Sunday Visitor.—Adv.

Let us not forget to vote for one of our friends
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2379. Girls' Dress—Cut in 5 sizes: 6, 8, 10, 12 and 14 years. Size 10 requires 4⅜ yards of 36-inch material. Price 10c.

2598. Ladies' Dress—Cut in 6 sizes: 34, 36, 38, 40, 42 and 44 inches bust measure. Size 38 requires 7½ yards of 40-inch material. The skirt measures about 2 yards at the foot. Price 10c.

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CATALOGUE NOTICE.

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A 55-year all alone Widow in Iowa wants a position as housekeeper. Right place for one deserving a good home. Write, state age, and salary. References required. Address E. C., Care of Our Sunday Visitor, Huntington, Indiana.

Churchgoer and Dontbelieve Engage in Friendly Discussion

(Continued from Page One)

the Christians whom they accused of thinking too much of eternity, to the detriment of their earthly happiness, still survives. Here read these lines from Tertullian, who took it upon himself to answer the shallow Pagans."

MR. D.: (Reading). "'Please open your eyes. You see us everywhere. We are not Brahmans and dwellers in the wood. We remember that we owe thanks to God. . . . No fruit of His works do we despise. . . . We take part in political and business life, we go about in your stores, baths, work-places, inns, we participate in your markets and in all your affairs. We journey with you by sea, we are soldiers, land-owners, merchants; in common with you we carry on the arts, and for your usage we make public our labors.'"

MR. C.: "Were Tertullian alive today he might illustrate his point by pointing to the heads of the ship-building, aeroplane and other boards, or to the supreme head of the allied armies to show that religion is the best spouse of temporal affairs, as it has always been the handmaid of science."

MR. D.: "But does not almost the first sentence of Holy Writ pronounce a curse upon labor? 'And to Adam he said: Because thou hast hearkened to the voice of thy wife and hast eaten of the tree, ... **cursed is the earth in thy work**; with labor and toil shalt thou eat thereof,' etc. (Gen. 3, 17)."

MR. C.: "A typical instance of the slight-of-hand scripture quoting of the unbeliever. If you read the Bible from the very first verse you will see that work was the portion of Adam and Eve even in Paradise. Thus they were commanded (Gen. I, 28) to 'fill the earth and subdue it': and in Gen. 11, 15, we read: 'And the Lord God took man and put him into the Paradise of his pleasure to dress it and keep it.'"

MR. D.: "That covers the point, for we all concede that if Paradise existed there was a certain nobility of character, and absolutely no degradation, about everything connected with it. The answer, then, is that before labor was part of the curse of God it was part of His blessing and benediction."

MR. C.: "It is not necessary to explain the difference between labor before and after the fall. But a good answer as to whether the Church of Jesus is the friend of the working man, can be obtained from a study of its origin."

MR. D.: "Yes, an organization whose Founder is the Foster-Child of a carpenter, whose Founder's mother was the chaste spouse of a working man, whose twelve original teachers were, as their Apostolic successors in large part have been, recruited from the working-class, has the presumption in its favor."

MR. C.: "And the New Testament gives us many beautiful examples of the dignity of labor. The parable of the laborers in the vineyard where the idlers receive a severe rebuke, the parable of the talents and the undiligent servant, and many other pages of the Gospel show in a very striking manner that there is a real nobility connected with labor, that indeed 'The laborer is worthy of his hire.'"

MR. D.: "Yes, there are many texts that cast a certain halo about the yokes and burdens of life; and no one can deny that it is principally the hope and solace of religion that has sweetened the toil of the contented worker."

MR. C.: "As the poet says:

"'The toils of life,
How small they seem when love's resistless tide
Sweeps brightly o'er them! Like the scattered stones
Within a mountain streamlet, they but serve
To strike the hidden music from its flow
And make its sparkle visible.'"

MR. D.: "But theory is one thing, practice another. How can you account for so much social unrest in these days of religious enlightenment? Purified, as it has been, by some nineteen centuries of Christianity we should expect greater harmony between the worker and his employer."

MR. C.: "Let me answer your question by asking another: In this day of advanced civilization, how can that war continue to raise its ugly sores on the face of the world? As we discussed this question some weeks ago, I can only refer you to my words on the War and Christianity (See Our Sunday Visitor, April 14)."

MR. D.: "Well, I am especialy pleased with your explanation of the proverbial 'curse of labor.' All it really means then is this:

"'To fallen humanity Our Father said
That food and bliss should not be found unsought;
That man should labor for his daily bread;
But not that man should toil and sweat for naught.'"

(To be continued)

SIX HUNDRED CATHOLIC WOMEN IN NEW YORK AIDED THE MILITARY CENSUS.

Six hundred women were provided by the League of Catholic Women of New York City to assist in taking the military census of New York State, according to a report of the National Catholic War Council. This League is one of the branches of the Association of Catholic Charities. Its present duty is the care and organization of the war work of the organization.

Work-rooms have been equipped in the headquarters of the League, 154 East Thirty-eighth Street, New York City, where regulation hospital supplies are prepared and garments for men, women, and children are made according to Red Cross standards. The entire output goes to France, where the American boys, as well as the soldiers of our allies, share in the distribution. A service club for soldiers and sailors has been opened at the League headquarters. Boys are welcome here from 9:00 a. m. to 10:00 p. m. and are furnished with opportunities for reading, writing, music and games. Canteen service is provided. Mending for the soldiers is one of the club privileges.

Co-operation has been established with the Red Cross, Stage Women's War Relief, National League for Women's Service, Chaplain's Aid Society, and Liberty Loan campaigns. The organization sold $135,000 worth of bonds in the last Liberty Bond drive.

WORK OF THE MINTS.

714,139,119 new coins, with a value of $43,596,895, were made during the fiscal year ending June 30 last, which breaks all previous records. The mints worked on a 24-hour a day basis most of the year. Over 500,000,000 cent pieces, nearly 83,000,000 nickels, 24,000,000 half dollars, 45,000,000 quarters, and 116,000,000 dimes were coined.

The following appeared in the Monthly Chronologer, published at Dublin, February, 1872:

A wedding there was, and a dance there must be;
And who should stand first? Thus all did agree:
Old grandsire and grandam should lead the dance down—
Two fathers, two mothers, should step the same ground—
Two daughters stood up, and danced with their sires
(The room was so warm that they wanted no fires)—
And also two sons, who danced with their mothers—
Three sisters there were, and danced with three brothers—
Two uncles vouchsafed with nieces to dance—
With nephews, to jig it, it pleased two aunts—
Three husbands would dance with none but their wives
(As bent so to do the rest of their lives)—
The grand-daughter chose the jolly grandson—
The bride she would dance with bridegroom at once.
A company choice, their number to fix,
I told them all o'er, and found them but six;
All honest and true, from falsehood I'm free.
Three marriages good—pray how could that be?

Order a Pelican Self-filling Fountain Pen, long or short pattern, for your soldier boy, $1.00 postpaid, from Our Sunday Visitor, Huntington, Ind.—Ad.

Subscribe for Our Sunday Visitor, 50c the year.



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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray and Faded Hair. 50c and $1.00 at druggists.

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One-half a cake of soap doing the work of a whole cake—and doing it better. Clothes saved from the wear and tear of old-fashioned washing.

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Spik and Span Tablets, made from absolutely pure ingredients—no lye, potash, or paraffin, no injurious chemicals—have freed women from washday slavery.

Dirt vanishes—stains come out, the clothes are spotlessly clean in a surprisingly short time. No rubbing necessary. Cleans everything around the house.

Women are enthusiastic—hundreds upon hundreds of letters are pouring in—thanking us for this invention.

We want to introduce Spik and Span to every woman in America. They are waiting for it—ready to buy—anxious to buy. It's your opportunity.

Spik and Span—ten tablets to a box—enough for 5 big washings—only 15c. Think of it!—and there's a great big money-making profit to our agents.

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Not one penny—just sign your name—it brings you your trial package. Pay for it if you wish at the end of thirty days—could anything be more fair? It's your chance—act quickly. Spik and Span is the greatest seller on the market today—it is ready for your territory. Send the coupon.

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Gentlemen: Please send me trial package of ten fifteen-cent boxes of Spik and Span tablets. Postage paid. I promise to send the special price of $1.00 to you or return the goods within 30 days.
Name ....
Address ....
Special Offer. If you send this coupon in at once, we will put a one dollar free advertising certificate in each 15 cent package.

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from August 22nd to August 29th:

For Literature Propaganda in Needy Places	$10 00	Total—$3164 81
For Education of Priests for Poor Dioceses	5 50	Total—3018 69
For Colonial Statue of Christ at Washington	11 00	Total—2001 97
For Knights of Columbus War Fund	3 75	Total—874 83

An Itemized List of Contributions Follows:

$10.00—Charlotte, N. Y. $6.00—Los Angeles, Calif. $4.00—Watertown, N. Y. $3.50—Philadelphia, Pa. $2.75—Elkhart, Ind. $2.00—Genoa, O. $1.00—Chapelle, S. D. 50c—Genoa, O.; Decatur, Ind.

SUBSCRIBE FOR OUR SUNDAY VISITOR, 50 CENTS THE YEAR.

A Boy's Reason for Embracing the Religious Life

(Arranged from "A Boy's Choice," by Rev. Henry Davis, S.J.)

CHARLES, A BOY.
MR. WORLDLY-WISE.

BOY—I wonder what my father intends me to be?

WORLDLY-WISE—He spoke to me of having you study law. It's a splendid profession, even if success comes slowly.

BOY—I wasn't thinking so much of salary, though I dare say Dad is keen on it. I was wondering if he would let me choose for myself.

WORLDLY-WISE—Oh! of course that would be by far the best thing to do. A boy who is forced into a profession against his tastes, usually fails; or, if he does not, he is never really happy, and happiness counts for a great deal in life.

BOY—Yes, that's what I've been thinking for some time. I might not do well in law, because I feel no inclination for it.

WORLDLY-WISE—Well, if that is so, I think you ought to tell him. He will be very pleased, I am sure, to know if you have made up your mind about anything else, because, as I said, if a boy chooses for himself he is much more likely to succeed.

BOY—I have, as a fact, practically made up my mind.

WORLDLY-WISE—Have you? And what have you decided on?

BOY—The priesthood; to be either a secular priest or to join a Religious Order. But a priest, anyhow.

WORLDLY-WISE—Do you really mean that?

BOY—I do, if Dad will allow me to do so.

WORLDLY-WISE—Well! if I may so say without offence, I'm very sorry, Charles, to hear you say that. A boy with your talent could do most things and succeed in most professions better than many other boys.

BOY—No offence, I'm sure. But if I have sufficient talent I mean to offer myself.

WORLDLY-WISE—But you're very young yet to take so serious a step, aren't you? You are only seventeen, I think.

BOY—Yes, just seventeen. But everybody says it's best to begin young whatever you're going to be.

WORLDLY-WISE—Well! you astonish me, Charles. Don't you think you're in a hurry? Can't you wait a bit, and choose later on?

BOY—Suppose I choose the same thing later on, what would have been the use of waiting? If I had chosen law or medicine, you wouldn't have asked me to wait a bit and choose later on. If I'm old enough to choose the profession of law, I'm old enough to choose the priesthood. One should begin young, because the course of study extends for twelve years.

WORLDLY-WISE—Well, at all events, don't you think your choice has been a little too sudden? Perhaps you've been talked to by some priest or other; that's not good, it is using unfair influence.

BOY—Oh! I assure you no priest has ever mentioned the matter to me. Even if he had done so, I don't see much harm in that. You yourself were just now recommending the law. If I had chosen the law, nobody would have said that you had been using unfair influence over me; my father's friends, if I may say so, are too gentlemanly to do that. Priests are as much gentlemen as other people. Besides, my choice is not a sudden one, because I have been trying to make up my mind for some time past.

WORLDLY-WISE—At all events, although as you say, you have been thinking the matter over for a little time, wouldn't it be better to see a bit of life, to see the world a little, perhaps to travel? That might help you to change your mind.

BOY—Oh! I don't want in the least to change my mind. If I were to see a little of life, as you suggest, I might possibly change my mind, and then perhaps, I might have lost my vocation. I dare say Dad would not let me travel. He would say, "If you want to travel you can travel later on. But for the present, if you want to be a priest, be a priest; if you want to be a solicitor, begin at once. No time like the present."

WORLDLY-WISE—Those are your present thoughts, and I'm sure you'll be useful, but will you be happy? I mean, you might become unhappy when you thought of what you had given up. That would be an immense pity.

BOY—I have heard Dad say he has come across very few unhappy priests. He says he is quite sure there are more discontented and disappointed people in every other walk of life than there are in the priesthood.

WORLDLY-WISE—But surely, Charles, you would be very unhappy if you gave up the priesthood and had to return to the world. You can't be sure you'll persevere, and, if you don't, your life would be a bit of a failure.

BOY—Of course I should be very unhappy if I had to give up the priesthood. But nobody does that except through his own fault. In a small number of cases boys find out that the preparation for the priesthood is too much for them. But if once a fellow becomes a priest, I have been told that God has certainly given him a vocation and that if he returns to the world, he is guilty of failing in his duty. You might as well say that I should not become a doctor, because late in life I might be struck off the register for infamous conduct.

WORLDLY-WISE—But, Charles, don't you think you are just a little bit selfish in wishing to choose the life of a priest? After all, the world is God's world. The good things and the pleasures of the world are made by God, and the majority of mankind are absolutely meant to live in the world. What has been good enough for great and good men and saints of the Church, such as Thomas More, is surely good enough for you.

BOY—The majority of men must live in the world. But what about the others? There is a minority after all, and minorities have rights to be considered. Your argument, it seems to me, would prove that nobody at all should become a priest, and you can't intend that. If the world was good enough for Blessed Thomas More, it was because he simply felt called to remain in the world. That's not my case at all, and I think that I ought not to remain in the world, but I don't condemn those who do, if they think they ought to.

WORLDLY-WISE — Well, but though it may not be exactly selfish to become a priest, don't you think, Charles, that good people are wanted in the world? The world would become a strange place indeed, if all good boys followed your example.

BOY—That's quite true. But there is not the least danger of all the good people becoming priests or nuns. It's God who manages the world and not we. Nobody could ever think that He will allow the human race to perish on account of the excessive number of vocations. Even in the most Catholic countries the percentage of those who become priests is really very small, although the numbers seem to be large. Some very good chaps never think of becoming priests. Then, looking at my own case personally, I have often put it this way to myself: If I met with an accident or contracted a mortal sickness early in life, I should disappear from the world much more effectually than if I become a priest. The world can get on very well without any given individual, and I think that a priest does very much good and by thus increasing the percentage of the good, than if, by not becoming a priest, he had remained in the world and lived like ordinary folk.

WORLDLY-WISE—If you become a priest, you will gradually lose sight of your relatives and friends; your father and mother will die, before very long, without the consolation of your presence.

BOY—Of course I should lose sight of my relatives and friends if I became a priest, more especially if I

(Continued on Page Four)

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Are we obliged to follow that vocation which God has in store for us?

Since we have received this question a number of times during the past few months, we shall quote the words of a Vincentian Father to this effect:

"We answer in the words of the great theologian, Lehmkuhl, S.J.:

" 'When various writers say that it is a mortal sin to neglect a divine vocation, first of all, they have more in mind the danger of sinning in the future; they have more in mind future sins morally certain, than the sin itself of neglecting a vocation.

" 'Secondly, on account of this very danger, they have in mind also the sin which is committed here and now by him who, attracted to religion by a strong divine impulse, judges that the religious state is for him, practically speaking, the only means by which he will overcome strong temptations and grave and certain occasions of sin. For he who, placed in such a condition, rejects that means which God in a manner promises to render easy to him, is guilty not only of the greatest ingratitude towards God, but also of great rashness in regard to himself and his eternal salvation.

" 'If all this is clearly perceived by him, he does not seem to be free from mortal sin.

" 'But if one apprehends only a greater difficulty of avoiding sin, and only the ordinary danger of falling into sin unless he enters the religious state, yet proposes with the help of divine grace to avoid sin,—such a one does not commit mortal sin by the fact of not entering the religious state; nevertheless it often happens that, being deprived of richer graces, he actually falls afterwards,—nay, it often happens that he seriously endangers his eternal salvation.

" 'It is evident, however, that God, who always wishes that men be saved, does not completely cut off from the help of His grace one who in any manner neglects a divine vocation, and that the work of his salvation does not become impossible to him.

" 'If, therefore, you ask what such a man should do, observe what follows: First, if he can still do so, let him now embrace the religious state.

" 'Secondly, if this has become impossible, let him strive by greater fervor and fidelity in fulfilling the duties of his state to compensate for his spiritual losses, and to gain self-mastery by the exercise of Christian virtue; for God can justly decree that the grace of final perseverance shall depend on some signal victory which a man gains over himself and his evil inclinations.

" 'As for the rest, what God will do in particular cases enters into the mystery of the distribution of graces, which it is not lawful for man to scrutinize, but which is humbly to be adored.

" 'With care, therefore, and with the fear of divine judgment, we ought to receive the helps of grace, and make them fruitful by our own co-operation; but at the same time we ought to remember the saying of the Holy Ghost: Think of the Lord in goodness, and seek him in simplicity of heart.' "

Can you please inform me if there is a school for backward or feeble-minded children under Catholic direction?

During the past few days, a communication has been received to the effect that a private school for backward children will be opened this year by the Benedictine Sisters at Richmond, Va. St. Gertrude's Convent, for that is the name of this school for backward children, is described as essentially a school and not a home for the care of hopeless cases. Those children will be received who show some hope for improvement by the application of modern methods in developing the mentality of children slow to learn. The children placed in this institution will be under experienced medical attention. Especially trained teachers who have been trained in all the modern methods for this kind of work, have been secured to teach in St. Gertrude's Convent. Since the convent is not large the number of children must necessarily be limited, and because of this limitation the children will receive individual attention. Since sociology plays a large part in the treatment and development of these children who are mentally weak, the department of sociology at the Catholic University of America will assist in directing the treatment of the children.

Further information can be secured by writing the Superioress, St. Gertrude's Convent, Richmond, Va.

Perplexed—The fault did not make the Sacrament invalid. Your questions 2 and 3 indicate that the actions were sinful.

M. H. P.—No to all questions.

C. W.—She is not guilty of sin in such cases.

Anxious—Why not try? Write the Sister Servants of the Holy Ghost, Techny, Ill.

Another Magdalene—Answer yes and tell him the circumstances.

J. G.—No to both questions.

A Worried Friend—The promise does not bind under the circumstances. Stop worrying.

A Father—Your pastor can best advise you.

A PRAYER FOR PRIESTS.

Keep them, I pray Thee, dearest Lord,
Keep them for they are Thine;
Thy priests whose life burns out before
Thy consecrated shrine.
Keep them—Thou knowest, dearest Lord,—
The world, the flesh are strong;
And satan spreads a thousand snares
To lead them into wrong.

Keep them—for they are in the world,
Though from the world apart;
When earthly pleasures tempt, allure;
Shelter them in Thy Heart.
Keep them—and comfort them in hours
Of loneliness and pain:
When all their life of sacrifice—
For souls, seems but in vain.

Keep them—and O! remember Lord,
They have no one but Thee:
Yet they have only human hearts—
And human frailty.
Keep them as spotless as the Host,
That daily they caress;
Their every thought and word and deed;
Deign, dearest Lord, to bless!

Keep them—this is my life's one prayer;
Thy victim, let me be,—
That none of these—Thy Chosen Ones—
Be ever lost to Thee.

—Selected.

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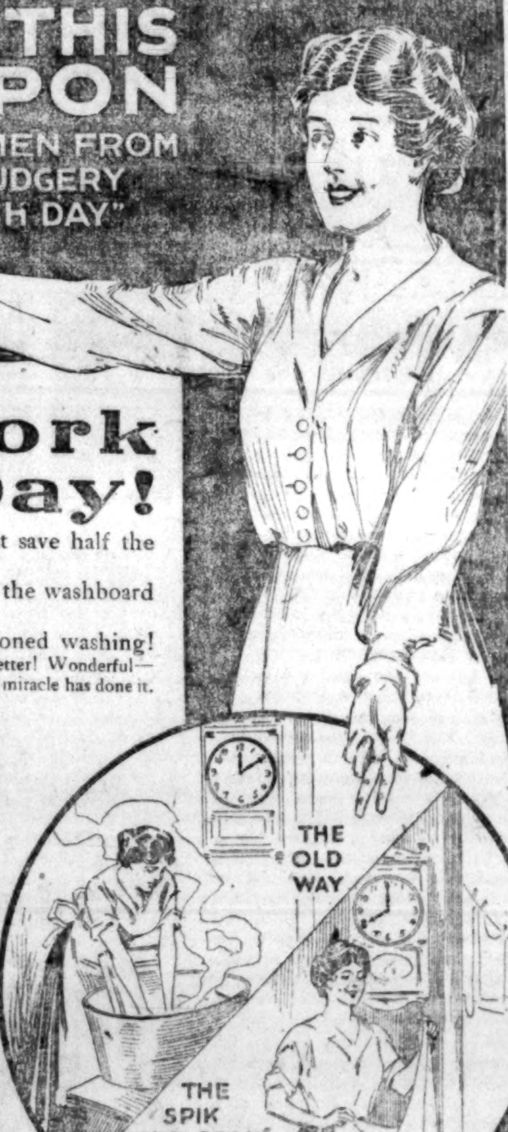
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Every time you buy a stamp you help Uncle Sam. If you will send me 10c I will mail you a postcard view of an airplane at our Pensacola Air Station. I am an invalid, have not walked for two years, unable to do anything for myself for more than six months. I have two small children to support. I will mail you my famous rug cleaning formula for 50c. P. J. O'NEILL, 1305 E. Jackson St., Pensacola, Fla.

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Mrs. Phoebe Thomas

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Sirs:—Myself as well as five or six of my neighbors have used your SPIK and SPAN tablets and are well pleased with them, but do not know where to purchase them. I bought some from a relative in Indiana and gave some samples to friends here. We are almost out of them now and don't know who handles them here. Have you an agent here? Let me know by return mail.
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Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription price (in advance) ..... 50c the year
Foreign Countries, $1.00 the year
For advertising rates address the OUR SUNDAY VISITOR office

HUNTINGTON, INDIANA, SEPTEMBER 15, 1918.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper **Our Sunday Visitor**, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1915.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

THE MASTER'S INVITATION.

If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. Luke, ix-23. This invitation, spoken by Christ, was occasioned by His rebuke to St. Peter, who wished to dissuade Him from His death on the Cross. In these few simple words our Savior expresses the essential part of the religious life. All who are baptized in the name of the Holy Trinity, are truly children of God. As such they belong to God, their duty consists in knowing, loving and serving Him, thereby rendering to Him the honor that is His due. In this wider sense all Christians can be said to be followers of Christ.

However, Christ wishes for a more intimate following. He wishes the chosen few to give greater proofs of loyalty. They are not to be solicitous for worldly things as St. Peter was at the time of his rebuke. They must leave all, even many lawful pleasures to follow in the footsteps of the Man of Sorrows. It is an invitation not an injunction. Let him that can, take it. The invitation is a counsel not a precept, and hence can be fulfilled or not, depending upon the mind of the hearer. As Christ, surrounded by His faithful, loving Apostles, spoke the sublime words, no doubt in prophetic vision He beheld that numerous band of gentle, loving, loyal men and women who would take up their daily crosses to follow Him. No doubt He beheld the Martyrs giving their all that their faith might be incorrupt. No doubt the vision of the noble Confessors and defenders of the faith sprang to His view. No doubt those pure, tender Virgins came forth to light the shining flame of self-denial and maidenly modesty. Yea, throughout the centuries, this invitation has met with generous response. If Christ calls you to a more intimate discipleship, if He bids you, "Go sell all thou hast," if a heavier cross casts its shadow over your life, if you are fearful of the sacrifices to be made, remember the words of the gentle Savior, Who reminds you that His yoke is sweet and His burden light.

—o—

Many of our boys and girls now attending high school aspire to the teaching profession. Why do they not think of making their work pay better both in this life and in the next by embracing the religious life and teach from higher motives and with more splendid results?

—o—

You parents, who are willing that your daughters should marry a man who will take her a thousand miles away from you, refuse to let her become a "bride of Christ" because it means separation. You are never certain that your daughter's happiness will be guaranteed and that she will be well provided for by giving her up through marriage; you are assured that she will be lastingly happy and be well cared for if you "espouse her to Him, Whom the angels serve." Then why oppose her if her choice be to enter religion?

—o—

Parents permit their boys to accept employment in distant cities even though they know that they will be subjected to some hardships, that they may have to live amid moral dangers; but they refuse to let them leave home to study for the priesthood, though the very decision would relieve them of worry for all time.

—o—

Be as generous to God as to your country. Your country needs your boy to fight its battles 3000 miles away; it exacts your boy even though he must sacrifice his life and be buried on foreign soil. Your divine Savior asks that you surrender your boy to do His work in some distant land; though he may never return to you, all will be well with him in the end, and your sacrifice will render your own chance for Heaven safer. How can you refuse?

—o—

How many Catholic homes does the cartoon of this issue typify? What consolation to father and mother in being able to fashion the ideas, train the minds, strengthen the wills and win the hearts of their children! The wondering, opening, developing mind of the child is eager for knowledge. Christian father and mother teach that child the truths that are worth while, truths that point to eternity. You will feel repaid in the comradeship, the respect and the affection of your offspring. And blessed above measure will be your portion and unalloyed your happiness if through your gentle home influence your son or daughter consecrate virginal lives to the Savior's service.

Priests, secretaries of organizations, and other laymen who order one hundred and more copies of OUR SUNDAY VISITOR each week, in the following states, should "pay up" this month: Indiana, Illinois, Idaho, Louisiana, Michigan, Minnesota, Missouri, New York, New Jersey, Wisconsin.

Readers Speak to Readers

By Philip Payne
In the Field with the K. of C.

Paris, July 10:

As a result of the visit to France of Dr. Edward Buckley, Supreme Physician, and Mr. J. J. McGray, a supreme director of the Knights of Columbus, a decision has been reached to extend the overseas war activities of the organization to England and Italy. Secretaries and chaplains will be sent to both of those countries as soon as there is a large enough force in France to take care of the needs of the American troops there.

Knights of Columbus Secretaries are now coming into France at the rate of 200 a month, and the mark set for 500 K. of C. Secretaries in France by the end of August appears certain to be reached.

So far there has been nothing definite settled as to the number of secretaries to be sent to England and Italy. It is probable, however, that the majority will go to the latter country. Secretary of War Baker has announced that large forces of American troops will be sent to oppose the Austrians, and the Knights intend to make ample provision for the boys who will soon be undergoing the severe test of mountain campaigning.

Because of the practical impossibility of obtaining huts for the K. of C., work at the Western front, the caravan system has been adopted. Big auto trucks with trailers attached to them leave the headquarters of the Knights of Columbus at 16 Place De La Madeleine, Paris, and go as close to the direct front as possible. Two or three secretaries go in each of these trucks. They take athletic equipment, writing paper and cigarettes to the boys in the field, and everything is given away.

The doughboys in the field know that everything the Knights have is theirs for the asking. All the boys share in what the Knights have to give away, and a K. of C. auto truck is hailed with joy by the gallant men who are facing death daily at the front.

The secretaries who go out in these auto trucks are men of special qualifications. They arrange whenever possible to put on entertainments for the troops, usually with talent supplied by the men of the divisions to which they may be attached at the time. The Knights are great promoters of the manly art, and in this they are encouraged by the officers, who say that boxing plays a most important part in the training of men for bayonet work.

Many are the tales told of the bravery of the Catholic chaplains. Rev. Father Osias Boucher, who is attached to a division in which there are many New England troops, goes over the top with the men of his regiment so that he is there to administer the last rites when some gallant lad falls on the field of battle.

In addition to working with the troops at the front the Knights are carrying on a great work in the big camps which are spread from the base ports in France to the lines directly back of the front.

At Angers, the capital of the ancient Province of Anjou, a club-house, which is said to be the finest in France, was recently opened by the Knights of Columbus. There is a gymnasium with all modern equipment; basketball court; handball alleys; reading and writing room; billiard room; eight shower baths and a barber shop in this fine clubhouse. The building which was transformed into a clubhouse is over 400 years old, and needless to say, the work of renovating it was no easy proposition.

Rev. Father James Cox, chaplain of the Pittsburg Base Hospital unit, has organized a band among soldiers at Angers who are Knights of Columbus, and he has a twenty-eight piece musical organization which is in great demand at all the camps within a radius of many miles.

Assisting the secretary at the Angers clubhouse is Eddie Mensor, for years a star player with the Pittsburg National League baseball team, and more recently with the Oakland Club. Mensor has been detailed by the Colonel, who is strongly in favor of the K. of C. work, to assist in the putting on of athletic events at the club.

The clubhouse at Angers is only one of the many fine ones the Knights of Columbus have opened and are opening in the S. O. S., or Service of Supply districts, as all regions between the base ports and back of the front lines in France, are known.

Mr. Lawrence O. Murray, the new Overseas Commissioner, is rushing the development of the K. of C. work along, and he is receiving every assistance from the army officers who highly appreciate the work of the Knights in France.

The addition of Mr. Murray, who was National Comptroller of Currency in the United States under Presidents Roosevelt and Taft, to the Overseas forces, has proved of immeasurable benefit, and the work took an immediate boom after his arrival.

———, Feb. 5, 1918.

Dear Father Noll:

My wife joined the Catholic faith February 2, 1918. The following is from a letter to her mother, which you may use as you see fit.

"Now for some news. I am going to take the bull by the horns, for you will have to know it sometime Now don't let it shock you too much. It isn't so terrible after you hear my story.

"I have joined the Catholic Church. I know that you will feel terrible at first; but honestly, mother dear, I know it was God's will. I have prayed to Him every night to know what was the right thing to do, and I know it was prayer that did it. W—— used no persuasion at all. Only a few times during the four years of our married life has he said he would like to have me of the same faith; that's natural, of course. I said the same to him. I have never been so happy; I feel that I would like to tell everybody. You will remember that I have always more or less sided that way in our chats. It has been growing on me and I feel so good.

"I took some instructions from Father B—— before baby was born; then I would read Our Sunday Visitor and books of instruction, being thoroughly convinced I was doing right. In fact, I know it. It is the true Church of God. It was founded by Him over 1900 years ago, and has existed all these years just as it is today. All other churches sprang up less than 500 years ago, have divided and separated; they were founded by men, and not by God. Some have gone out of existence altogether. I know you won't feel hard toward me; at least don't want you to. I'd feel terrible. You always have been a good mother, I know you won't turn me down now. I didn't like to go on living the way I have been, knowing all I did about the Catholic religion. What kept me from joining the Church earlier was what I thought you would say.

"Just think how nicely W—— and I will get along now! I feel much closer to him now and to baby, too. I am sure it was the right thing for me to do. If you only knew how beautiful a religion it is, you would put all prejudice aside and just find out more about it. I know you wouldn't feel so hard toward it.

"After all, life is so short; we never know when we are going to die. Isn't it true? You can be sure that the Catholic religion will make me no worse; it is going to make me better.

"I am going to be a good Catholic—I can feel it.

"All the way home from church I was so happy and relieved. I am a changed person. I feel that I am safe now. I cannot say enough for it. I am so glad I went ahead, and really I know God was back of it all.

"I hope you won't be angry, mother dear. If you knew how happy I am, I know you would rejoice with me.

"With very much love,
"M———."

San Diego, Calif., March 9, 1318.

Dear Father Noll:

Your editorial relative to the distribution of pamphlets, tracts, etc., in railroad stations by various cults is especially interesting as well as suggestive. While it seems unnecessary for any remarks on the need of such a system, if such a plan was carried out by your publication, results would surely follow. While there may be hundreds, yes thousands, of human beings today who would scarcely take a single step towards receiving the light of truth, how all the doors and blinds of many souls would be opened if they were in some way to suddenly receive just a tiny ray of that light.

H. E. CARMICHAEL.

The Third Council of Baltimore, urging priests to develop vocations to the priesthood, says: "We exhort in the Lord and earnestly entreat pastors and other priests diligently to search after and find out, among the boys committed to their care, those who seem suited and called to the clerical state. If they find any boys of good disposition, of pious inclination, of devout and generous minds, and able to learn; who give promise of persevering in the sacred ministry, let them nourish the zeal of such, and sedulously foster these precious germs of vocation."

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A lover of the Sacred Heart has requested us to give this space to the following:

Oh! Sacred Heart of Jesus, filled with infinite love, wounded by our ingratitude, pierced by our sins and still loving us, accept every faculty of my body and soul and draw me nearer to Thy Sacred Heart for there I can learn Thy blessed ways.

TO BE SAID AT NIGHT.

Oh! Eternal Father, I offer Thee the Sacred Heart of Jesus and all its sufferings and merits.

1st. To expiate all the sins I have committed this day and during my whole life.

2nd. To repair the defects of which I have been guilty this day and during my whole life.

3rd. To atone for the negligence for which I have been responsible this day and during my whole life.

One Our Father, Hail Mary and Glory be to the Father.

Copies of this prayer, in leaflet form, may be secured from OUR SUNDAY VISITOR at 25c for 100 copies, postpaid.

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